A FORME OF Common Prayer,

Together with

An Order of Fasting:

For

The auerting of Gods heauy Visitation vpon many places of this Kingdome, and for the drawing downe of his Blessings vpon vs, and our Armies by Sea and Land.

The Prayers are to be read euery Wednesday during this Visitation.

Set foorth by His Maiesties Authority.



¶ Imprinted at London by *Bonham Norton* and *Iohn Bill*, Printers to the Kings most Excellent Maiestie. ANNO 1625.

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A Prayer

For the High Court of Parliament, *to be read during their Session*,

in such place of these Prayers after the *Letanie*, as the Minister shall thinke fit.

MOst Gracious God, wee humbly beseech thee, as for this kingdome in generall, so especially for the High Court of Parliament, vnder our most Religious and Gracious King, at this time assembled; That thou wouldest bee pleased to blesse and direct all their Consultations, to the preseruation of thy glory, the good of thy Church, the safety, honour, and welfare of our

Soueraigne & his Kingdoms. Lord looke vpon the humility and deuotion with which they are come into thy Courts; And they are come into thy house in assured confidence vpon the merits and mercies of Christ (our blessed Sauiour) that thou wilt not deny them the Grace & Fauour which they begge of thee. Therefore O Lord, blesse them with all that wisdom, which thou knowest necessary to speed, & bring great Designes into Action, and to make the maturity of his Maiesties and their Counsels, the happinesse and the blessing of this Commonwealth. These and all other necessaries for them, for vs, and thy whole Church, we humbly begge in the Name and mediation of Iesus Christ our most blessed Lord and Sauiour. Amen.

¶ The Preface.

WEe be taught by many and ſundry examples of holy Scriptures, that vpon occaſion of particular puniſhments, afflictions and perils, which God of his moſt iuſt iudgement hath ſometimes ſent among his people, to ſhewe his wrath againſt finne, and to call them to repentance, and to the redreſſe of their liues, all men ought to be prouoked and ſtirred vp to more feruencie and diligence in prayer, faſting and almes-deedes, to a more deepe conſideration of their conſciences, to ponder their vnthankefulneſſe and forgetfulneſſe of Gods mercifull benefits towards them, with craueing of pardon for the time paſt, and to aske his aſſiſtance for the time to come, to liue more godly, and ſo to be defended and deliuered from all further perils and dangers. So king *Dauid* 2.Sam.24.14. in the time of plague and peſtilence which enſued vpon his vaine numbring of the people, prayed vnto God with wonderfull feruencie, confeſſing his fault, deſiring God to ſpare the people, and rather to turne his ire to himward, who had chiefly offended in that tranſgreſſion. The like was done by the vertuous kings, *Ioſaphat* and *Ezechias*, in their diſtreſſe of warres 2.Chro.20.5. and forreine inuaſions. So did the King and people of 2.Reg.19.1. Ioñah 3. Nineue

Ester 14.13. Dan.9.4. Niniue, and *Hester*, fell to humble prayers in the perils of their people. So did *Dauid* in his captiuitie, and many other moe in their troubles. Now therefore calling to minde, that God hath beene prouoked by vs to visit vs at this present with the plague and other grieuous diseases: It hath beene thought meete to excite and stirre vp all godly people within this Realme, to pray earnestly and heartily to God to forgiue vs our sinnes, and consequently to turne away his deserued wrath from vs, and to restore vs to his gracious fauour, and to our bodily health. And although it is euery Christian mans duety, of his owne deuotion to pray at all times: yet for that the corrupt nature of man is so slothfull and negligent herein, hee hath neede by often and sundry meanes to be stirred vp and put in remembrance of his duety. For the effectuall accomplishment whereof, it is thought meete that this order of Prayer following should at this time be published, being such as shall be vsed by the Minister in the Church, and may by euery man in his priuate family.

A forme of Common Prayer, prescribed for this time of Visitation, and other necessities.

LEt all Pastours and Curates exhort their Parishioners to come to the Church, with so many of their Families as may bee spared from their necessary businesse (hauing yet a prouident respect in such assemblies to keepe the sicke from the whole in places where the Plague reigneth) and they to resort thither, not onely on the Sundayes and Holy dayes: but also on Wednesdayes and Fridayes during the time of these present afflictions: exhorting them to behaue themselues there godly and reuerently, and with penitent hearts to pray vnto God to turne these Plagues from vs, which wee through our vnthankfulnesse and sinfull life haue deserued.

The order for Morning Prayer.

¶ Let the Minister, beginning seruice, reade with a lowd voyce one of these sentences of Scripture.

REnt your hearts and not your garments, and turne to the Lord your God, because hee is gentle and mercifull, he is patient, and of much mercy, and such a one that is sorry for your afflictions. Ioel 2.

.9. To thee (O Lord God) belongeth mercy and forgiuenesse, for wee haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy Lawes which thou hast appointed for vs.

.er. 10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest we should be consumed, and brought to nothing.



Dearely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that wee may obtaine forgiuenesse of the same, by his infinite goodnes and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe, when we assemble and meet together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as bee here present, to accompany mee with a pure heart and humble voyce, vnto the Throne of the heauenly grace, saying after mee.

¶ A-

¶ A generall confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most mercifull Father, wee have erred and strayed from thy wayes like lost sheepe, wee have followed too much the devises and desires of our owne hearts, wee have offended against thy holy lawes, wee have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confesse their faults; Restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesu our Lord; And graunt, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to bee pronounced by the Priest alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and live, and hath given power and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolveth all them which truely repent, and unfainedly beleeve his holy Gospel. Wherefore wee beseech him to grant us true re-

pentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy through Jesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Minister begin the Lords Prayer with a loude voyce.

OUr Father which art in Heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill: for thine is the kingdome, the power, and the glory, for euer and euer. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Praise ye the Lord.

¶ A

¶ A Pſalme, whereof one verſe is to bee ſaid of the Miniſter, and another by the People or Clerke.

COme, let vs humble our ſelues, and fall downe before the Lord, with reuerence and feare. 1 Pſal. 95.

For hee is the Lord our God: and wee are the people of his paſture, and the ſheepe of his hands. 2

Come therefore, let vs turne againe vnto our Lord, for hee hath ſmitten vs, and he ſhall heale vs. 3 Oſee. 6. 2.

Let vs repent, and turne from our wickednesſe: and our ſinnes ſhall be forgiuen vs. 4 Acts 3.

Let vs turne, and the Lord will turne from his heauie wrath, and will pardon vs, and wee ſhall not periſh. 5 Ionas 3.

For wee knowledge our faults: and our ſinnes bee euer before vs. 6 Pſal. 51.

We haue ſore prouoked thine anger, O Lord, thy wrath is waxed hote, and thy heauy diſpleaſure is ſore kindled againſt vs. 7 Lamen. 3.

8 But there is mercy with thee, that thou mayest bee feared: and thou art full of compassion.

9 Thou hast in thine indignation stricken vs with grieuous sicknesse, and by and by wee haue fallen as leaues beaten downe with a vehement winde.

Esay 64.

10 Indeed we acknowledge, that all punishments are lesse then our deseruings: but yet of thy mercy Lord correct vs to amendment, and plague vs not to our destruction.

Iudith 8. Iob. 11. Sap. 11.

11 For thy hand is not shortned, that thou canst not helpe: neither is thy goodnesse abated, that thou wilt not heare.

12 Thou hast promised, O Lord, that afore wee cry thou wilt heare vs: whileſt wee yet spake thou wilt haue mercy vpon vs.

Esa. 65.

13 For none that trust in thee shall bee confounded: neither any that call vpon thee shall be despised.

14 For thou art the onely Lord, who woundest, and doest heale againe; who killest, and reuiuest, bringest euen to hell, and bringest backe againe.

Deb. 3. Iob. 5. Osee. 6.

15 Our fathers hoped in thee, they trusted in thee, and thou diddest deliuer them.

Psal. 22.

16 They called vpon thee, and were helped: they put their trust in thee, and were not confounded.

17 O Lord, rebuke not vs in thine indignation: neither chasten vs in thy heauie displeasure.

Psal. 6.

18 O remember not the sinnes and offences of our youth: but according to thy mercy thinke thou vpon vs, O Lord, for thy goodnesse.

Psal. 25.

Haue

Haue mercy vpon vs, O Lord, for wee are 19
weake: O Lord heale vs, for our bones are
vexed.

And now in the vexation of our spirits, and the an- 20
guish of our soules, wee remember thee, and wee cry Baruc. 3.
vnto thee: heare Lord, and haue mercy.

For thine owne sake, and for thy holy Names 21
sake, incline thine eare, and heare, O mercifull Dan. 9.
Lord.

For wee doe not powre out our prayers before thy 22
face, trusting in our owne righteousnesse: but in thy
great and manifold mercies.

Wash vs throughly from our wickednesse: 23
and cleanse vs from our sinnes.

Turne thy face from our sinnes, and put out all our 24
misdeedes.

Make vs cleane hearts, O God: and renew a 25
right spirit within vs.

Helpe vs, O God of our saluation, for the glory of 26
thy Name: O deliuer vs, and be mercifull vnto our
sinnes for thy Names sake.

So we that be thy people, and sheepe of thy 27
pasture, shall giue thee thankes for euer, and Psal. 79.
will alwayes be shewing forth thy prayse, from
generation to generation.

Glory be to the Father, &c.
As it was in the beginning, &c.

Domine

I. The seuen Penitentiall Psalmes to be said at Morning prayer.

Domine ne in furore. Psal. 6.



O Lord rebuke me not in thy indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon mee, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me.

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit.

6 I am weary of my groaning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from mee all yee that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded and sore vexed: they shalbe turned backe, and put to shame suddenly.

Confitebor tibi. Psal. 9.

Euening Prayer.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will be glad and reioyce in thee: yea, my

songs

songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his seate for iudgement.

8 For hee shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon mee, O Lord, consider the trouble which I suffer of them that hate

mee: thou that liftest mee vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselues to be but men.

Beati quorum. Psal. 32.

II. Morning prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away thorow my dayly complaining.

4 For thy hand is heauy vpon mee day and night: and my moysture is like the drought in Summer.

5 I will

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mee from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercie embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all yee that are true of heart.

Domine ne in furore. Psal. 38.

PVt mee not to rebuke (O Lord) in thine anger: neither chasten mee in thy heauy displeasure. III. Morning prayer.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My wounds stinke & are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from mee.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.

12 They also that sought after my life laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foote slipt, they reioyced greatly against mee.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against mee: because I follow the thing that good is.

21 Forsake me not, O Lord my God: bee not thou farre from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heede to my wayes: that I offend not in my tongue. Euening prayer.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good wordes, but it was paine and griefe to me.

4 My heart was hote within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the num-

ber of my dayes: that I may bee certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and bee no more seene.

Miserere

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. IIII. Morning prayer.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inward parts: and shalt make mee to vnderstand wisedome secretly.

7 Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then

13 Then shall I teach thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

14 Deliuer mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Inclina Domine. Psal. 86.

Euening prayer.

BOw downe thine eare, O Lord, and heare me: for I am poore and in misery.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou heerest me.

8 Among the gods there is none like vnto thee, (O Lord:) there is not one that can doe as thou doest.

9 All Nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mer-

ey vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen mee, and comforted me.

Domine refugium. Psal. 90.

Euening prayer.

LOrd, thou hast beene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come again ye children of men.

4 For a thousand yeeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp, but in the euening it is cut downe, dryed vp, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes

are

are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeers and ten, and though men bee so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes, that wee may apply our hearts vnto wisedome.

13 Turne thee againe, O Lord, at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty. Euening prayer.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afraide for any terrour by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in darknesse: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the yong Lyon and the Dragon shalt thou tread vnder thy feete.

14 Because hee hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp, because

because hee hath knowen my Name.

15 He shall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Domine exaudi. Psal. 102.

V. Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto mee when I call, O heare me and that right soone.

3 For my dayes are consumed away like smoake: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The Heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: & despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be borne shall praise the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuity: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

De profundis. Psal. 130. VI. Morning prayer.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well the voyce of my complaint.

3 If thou Lord wilt bee extreame to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord

Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine exaudi. Psal. 143.

VII. Morning prayer.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy truetly and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing bee iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath laydme in the darkenesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within mme is desolate.

5 Yet doe I remember the time past: I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee, as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from mee, lest I be like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deli-

9 Deliuer mee, O Lord from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit lead mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

¶ The Psalmes ended, reade one of these Chapters following for the first Lesson. *Deut.* 28. 30. 1. *Reg.* 8. 2. *Sam.* 24. *Ioel* 2. *Ionas* 3.

Te Deum laudamus.

WE praise thee, O God: wee knowledge thee to be the Lord.

All the earth doth worship thee: the Father euerlasting.

To thee all Angels cry aloud: the heauens, and all the powers therein.

To thee Cherubin, and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen and earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maiestie.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou didst not abhorre the virgins wombe.

When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to be our Iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without end.

Vouch-

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

¶ For the second Lesson, reade one of these Chapters, *S. Matth.* 6. or 8. or 9. *S. Luke* 13. or 21.

BLessed be the Lord God of Israel: for hee hath visited and redeemed his people.

And hath raysed vp a mighty saluation for vs: in the house of his seruant Dauid.

As hee spake by the mouth of his holy Prophets: which haue been since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy couenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou Childe shalt be called the Prophet

of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To give knowledge of salvation vnto his people: for the remission of their sinnes,

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To give light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without ende. Amen.

¶ Or this C. Psalme, Jubilate Deo.

O Be ioyfull in the Lord (all yee lands:) serue the Lord with gladnesse, and come before his presence with a song.

Bee ye sure that the Lord he is God: it is hee that hath made vs, and not we our selues, wee are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiuing, and into his Courts with prayse: bee thankefull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and shall be euermore world without end, Amen.

¶ Then

¶ Then shall be said the Creede by the Minister, and the people standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontio Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

¶ And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voyce.

The Lord be with you.

Answer.

And with thy spirit.

Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall say the Lords prayer in English with a loud voyce.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer. Amen.

¶ Then the Priest standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people,

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but only thou, O God.

Priest

Priest. O God make cleane our hearts within vs.

Answer. And take not thy holy Spirit from vs.

The first Collect.



Almighty, most iust and mercifull God, we here acknowledge our selues most vnworthy to lift vp our eyes vnto heauen: for our conscience doth accuse vs, and our sins doe reproue vs. Wee know also that thou, Lord, being a iust Iudge, must needs punish the sins of them that transgresse thy Law. And when wee consider and examine all our whole life, wee find nothing in our selues, that deserueth any other thing but eternall damnation. But because thou, O Lord, of thy vnspeakeable mercy, hast commaunded vs in all our necessities to call onely vpon thee; and hast also promised, that thou wilt heare our prayers, not for any our desert (which is none) but for the merits of thy Sonne our onely Sauiour Iesus Christ, whom thou hast ordained to be our onely Mediatour and Intercessour. We lay away all confidence in man, and doe flee to the Throne of thy onely mercy, by the intercession

sion of thy onely Sonne our Sauiour Iesu Christ. And therefore with this humiliation and bewaile, from the bottome of our hearts, our vnkindnesse and vnthankfulnesse towards thee our Lord, considering that besides those thy benefits which wee enioy as thy creatures, common with all mankind, thou hast bestowed many and singular speciall benefites vpon vs, which wee are not able in heart to conceiue, much lesse in words worthily to expresse. Thou hast called vs to the knowledge of thy Gospell. Thou hast released vs from the hard seruitude of Satan. Thou hast deliuered vs from superstition and Idolatry, wherein we were vtterly drowned, & hast brought vs into the most cleare and comfortable light of thy diuine word, by the which we are taught how to serue and honor thee, & how to liue orderly with our neighbours in truth and verity. But wee most vnmindfull in times of prosperitie, of thine thy great benefits, haue neglected thy Commandements, haue abused the knowledge of thy Gospell, and haue followed our carnall liberte, and seruile lusts, and through our sinfull life, haue not worshipped and honoured thee as we ought to haue done. And now, O Lord, being euen compelled with thy correction, we doe most humbly confesse that we haue sinned, and haue most grieuously offended thee by many and sundry wayes. And if thou, O Lord, wouldest now, being prouoked with our disobedience, deale

with

with vs as thou mightest, and as we haue deserued, there remaineth nothing else to bee looked for, but vniuersall and continuall plagues in this world, and hereafter eternall death and damnation, both of our bodies and of our soules. For if we should excuse our selues, our owne consciences would accuse vs before thee, and our owne disobedience and wickednesse would beare witnesse against vs. Yea, euen thy plagues and punishments which thou doest now lay open vpon vs in sundry places, doe teach vs to acknowledge our sinnes. For seeing, O Lord, that thou art iust, yea euen Iustice it selfe, thou punishest no people without desert. Yea, euen at this present O Lord, wee see thy hand terribly stretched out to plague vs, and punish vs. But although thou shouldest punish vs more grieuously then thou hast done, and for one plague send vs many; if thou shouldest powre vpon vs all those thy testimonies of thy most iust wrath, which in times past thou powredst on thy owne chosen people of Israel: yet shouldest thou doe vs no wrong, neither could wee deny but we had iustly deserued the same.

But yet, O merciful Lord, thou art our God, and we nothing but dust and ashes: Thou art our Creatour, and we the worke of thy hands: Thou art our Pastor, wee are thy flocke: Thou art our redeemer, and we thy people redeemed: Thou art our heauenly father, wee are thy children. Wherefore punish vs not, O

Lord, in thine anger, but chasten vs in thy mercie. Regard not the horrour of our sinnes, but our vnfained repentance. Perfite that worke which thou hast begun in vs, that the whole world may know, that thou art our God and Mercifull deliverer. Thy people of Israel oftentimes offended thee, and thou most iustly afflictedst them: but as oft as they returned to thee, thou diddest receiue them to mercy. And though their sinnes were neuer so great, yet thou alwayes turnedst away thy wrath from them, and the punishment prepared for them, and that for thy Couenant sake, which thou madest with thy seruants, Abraham, Isaac, and Iacob. Thou hast made the same Couenant with vs (O heauenly Father) or rather a Couenant of more excellencie and efficacie, and that namely through the mediation of thy deare Sonne Iesus Christ our Sauiour, with whose most precious Blood, it pleased thee that this Couenant should bee, as it were, written, sealed, and confirmed. Wherefore, O heauenly Father, we now casting away all confidence in our selues or any other creature, doe flee to this most holy Couenant and Testament, wherein our Lord and Sauiour Iesus Christ, once offered himselfe a Sacrifice for vs on the Crosse, and hath reconciled vs to thee for euer. Looke therefore, O mercifull God, not vpon the sinnes which wee continually commit: but vpon our Mediatour and Peace-maker Iesus Christ,

that

that by his intercession thy wrath may bee pacified, and wee againe by thy Fatherly countenance relieued and comforted. Receiue vs also into thy heauenly defence, and gouerne vs by thy holy Spirit, to frame in vs a newnesse of life, therein to laud and magnifie thy blessed Name for euer, and to liue euery one of vs according to the seuerall state of life, whereunto thou, Lord, hast ordained vs in godly feare and trembling before thee. And although wee are vnworthy (O heauenly Father) by meanes of our former foule life, to craue any thing of thee: yet because thou hast commanded vs to pray for all men, we most humbly heere vpon our knees beseech thee, saue and defend thy holy Church, bee mercifull, O Lord, to all Common weales, Countreys, Princes, and Magistrates, and especially to this our Realme, and to our most gracious King and gouernour, King Charles and Queene Mary; increase the number of godly Ministers, indue them with thy grace to bee found faithfull and prudent in their office, defend the Kings Maiesties Councell, and all that be in authority vnder him, or that serue in any place by his commandement for this Realme. Wee commend also to thy fatherly mercie, all those that bee in pouerty, exile, imprisonment, sickenesse, or any other kinde of aduersity, and namely those whom thy hand now hath touched with any contagious and dangerous sickenesse, which wee beseech thee, O Lord, of thy mercy

(when thy blessed will is) to remoue from vs, and in the meane time, grant vs grace and true repentance, stedfast faith, and constant patience, that whether we liue or die, wee may alwayes continue thine, and euer praise thy holy Name, and by thy great mercie bee partakers of grace in this life, and eternall glory in the life to come. Grant vs these and all other our humble petitions (O mercifull Father) for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ The second Collect for peace.

O God which art Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome, defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

¶ Here

Here followeth the Letanie.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners

O God the Sonne Redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne Redeemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the craftes and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Nativity & Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliuer vs.

By thine Agony and bloody Sweate, by thy Crosse and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our

our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Charles, our most gracious King and gouernor.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue affiance in thee, and euer seeke thy honour and glory.

Wee beseech thee to heare vs good Lord.

That it may please thee to bee his defender and keeper, giuing him the victory ouer all his enemies.

Wee beseech thee to heare vs good Lord.

That it may please thee to blesse and preserue our gracious Queen Mary, Fredericke the Prince Elector our Palatine, the Lady Elizabeth his wife, and their Royall issue.

Wee beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastours and Ministers of the Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing

uing, they may set it foorth, and shew it accordingly.

Wee beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Councell, and all the Nobility, with grace, wisedome, and vnderstanding.

Wee beseech thee to heare vs good Lord.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute Iustice, and to maintaine truth.

Wee beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all Nations, vnity, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring foorth the fruits of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred, & are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and help the weake hearted

hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feet.

We beseech thee to heare vs, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs, good Lord.

That it may please thee to preserue all that trauell by land or by water, all women labouring of childe, all sicke persons and young children, and to shew thy pittie vpon all prisoners and captiues.

We beseech thee to heare vs, good Lord.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs, good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs, good Lord.

That it may please thee to forgiue our enemies, persecutors, and slanderers, and to turne their hearts.

We beseech thee to heare vs, good Lord.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee to heare vs, good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to endue vs with the

grace of thy holy Spirit, to amend our liues accoꝛding to thy holy woꝛd.

We beseech thee to heare vs, good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the woꝛld.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the woꝛld.

Haue mercy vpon vs.

O Chꝛist heare vs.

O Christ heare vs.

Loꝛd haue mercie vpon vs.

Lord haue mercy vpon vs.

Chꝛist haue mercy vpon vs.

Christ haue mercy vpon vs.

Loꝛd haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle.

O Loꝛd deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

Let

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers that wee make before thee, in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those ruils which the craft and subtilty of the deuill or man worketh against vs, be brought to nought, & by the prouidence of thy goodnesse they may be dispersed, that we thy seruants, being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.
Mercifully forgiue the sinnes of thy people.
Fauourably with mercie heare our prayers.
O Sonne of Dauid haue mercie vpon vs.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare vs, O Christ,
Graciously heare vs, O Lord Christ.

The Verticle.

O Lord let thy mercy be shewed vpon vs,
Answer.
As we doe put our trust in thee.

¶ Let vs pray.

O Eternall and euerliuing God, most mercifull Father, which of thy great long suffering and patience, hast hitherto suffered & borne with vs most miserable offenders, who haue so long strayed out of the way, and broken all thy lawes and commandements, and haue neither by thy manifold benefits bestowed vpon vs, vnworthy and vnthankfull sinners, nor by the voyce of thy seruants and preachers, by continuall threatnings out of thy holy word, hitherto beene mooued, either as thy children, of loue to returne vnto thee our most gracious Father, either for feare of thy iudgements, as humble and lowly seruants to turne from our wicked-

wickednesse. And therefore, most righteous Iudge, thy patience being (as it were) ouercome at the last, with our obstinate vnrepentance, thou hast most iustly executed those thy terrible threats now partly vpon vs, by plaguing vs so (with most dreadfull and deadly sicknesse) whereby great multitudes of vs are daily afflicted & consumed. We beseech thee, O mercifull Father, that in thy wrath thou wilt remember thy old great mercies, and to correct vs in thy iudgements, and not in thy iust anger, lest we be all consumed and brought to nought. Looke not so much vpon vs and our deseruings, O most righteous Iudge, to take iust vengeance on our sinnes: but rather remember thy infinite mercies, O most mercifull Father, promised to vs by thy dearely beloued Sonne our Sauiour Iesus Christ, for whose sake, and in whose Name, wee doe earnestly and humbly craue mercy and forgiuenesse of our sinnes, and deliuerance from this horrible sicknesse, being the iust punishment and plague for the same. And as thy holy word doeth testifie, that thy people of all ages, being iustly plagued for their sinnes, and yet in their distresse vnfainedly turning vnto thee, and suing for thy mercy, obtained the same: So likewise wee most worthily now afflicted with grieuous & dreadful plagues for our iniquities, pray thee, O mercifull Father, to grant vs thy heauenly grace, that wee may likewise both truly and vnfainedly repent.

and obtaine thy mercy, and deliuerance from the same, which wee beseech thee, O Father of all mercies and God of all consolation, to grant vs, for the same Iesus Christs sake, our onely Sauiour, Mediatour and Aduocate. Amen.

IT had been the best for vs, O most righteous Iudge, and our most mercifull Father, that in our welfare, health and quietnes, & in the middest of thy manifold benefits, continually bestowed vpon vs most vnworthy sinners, we had of loue hearkened to thy voyce, and turned vnto thee our most louing and gratious Father: for in so doing wee had done the parts of good and obedient louing children. It had also beene well, if at thy dreadfull threates out of thy holy word continually pronounced vnto vs thy seruants our Preachers, we had of feare as corrigible seruants, turned from our wickednesse. But alas we haue shewed hitherto our selues towards thee, neither as louing children (O most mercifull Father) neither as tolerable seruants, O Lord most mighty, wherefore now we feele thy heauy wrath, O most righteous Iudge, iustly punishing vs with greeuous and deadly sicknesse and plagues, we do now confesse and acknowledge, and to our most iust punishment doe finde in deede, that to be most true, which wee haue so often heard threatned

threatned against vs out of the holy Scriptures, the word of thy eternall verity: that thou art the same vnchangeable God, of the same iustice that thou wilt, and of the same power that thou canst punish the like wickednesse and obstinacie of vs impenitent sinners in these dayes, as thou hast done in all ages heretofore. But the same thy holy Scriptures, the word of thy truth doe also testifie, that thy strength is not shortened, but that thou canst, neither thy goodnesse abated, but that thou wilt helpe those that in their distresse doe flie vnto thy mercies, and that thou art the same God of all, rich in mercy towards all that call vpon thy Name, and that thou doest not intend to destroy vs vtterly, but fatherly to correct vs, who hast pitie vpon vs, euen when thou doest scourge vs, as by thy said holy word, thy gracious promises, and the examples of thy Saints in thy holy Scriptures expressed for our comfort, thou hast assured vs. Grant vs, O most mercifull Father that we fall not into the vttermost of all miseries, to become worse vnder thy scourge, but that this thy rod may by thy heauenly grace, speedily worke in vs the fruite and effect of true repentance, vnfained turning and conuerting vnto thee, a perfect amendment of our whole liues, that as we through our impenitencie, doe now most worthily feele thy iustice punishing vs: so by this thy correction, wee may also feele the sweete comfort of thy mercies, graciously par-

doning

doning our sinnes, and pitifully releasing these grieuous punishments and dreadfull plagues. This we craue at thy handes (O most mercifull Father) for thy deare Sonne our Sauiour Iesus Christs sake. Amen.

O Lord, we haue sinned, wee haue sinned, and multiplied our abhominations in thy sight, the wanton prouocation of lust in our meates, the buclean pollution of whoredome, like that of Israel is on our Tables, and in our Tents: and wee haue magnified our selues in the multitude and mightinesse of our Nation as did Dauid, and thy wrath is incensed, & the plague is great amongst vs: vnkart thou (O God) in thy iudgements, and it is thy mercy that we are not vtterly consumed. And yet (O Lord) such is the hardnesse of our hearts, and so great is our securitie in the custome of sinne, as that we are not timely touched in our soules & consciences, either with that feeling apprehension of thine indignation against vs, or with that fearefull expectation of further calamities, as might deiect and cast vs downe before thee with that consternation & confession as becommeth such miserables & wretched sinners as we are. Notwithstanding (O Father of pity and much mercie) deale not with vs according to our sinnes, neither reward vs according to our iniquities, but

but sanctifie vnto vs this thy visitation: wound our flesh with thy feare: possesse our soules with an awfull dread of thy power, thou which hast the hearts of all men in thy hands to preuent and prepare as it shall please thee. Conuert vs, and we shall bee conuerted: turne vs, and wee shall be turned vnto thee, take our wickednesse from vs, and thou shalt finde none. But being pleased to bee reconciled againe vnto vs in the name and mediation of our onely Aduocate and Sauiour Iesus Christ, burying those great and grieuous sinnes of our Nation in the graue of that thy Sonne: heale vs againe, O Lord, thou that hast wounded vs; let the voyce of ioy and health be in our dwellings: So shall wee giue thankes vnto thee in the great Congregation, and record thy mercies for euer and euer.

THou hast smitten vs (O Lord) thou hast plagued vs, and scattered the noysome pestilence in our chiefe Cities, and in our habitations round about, and we cry vnto thee (O Lord) but the sore runneth and ceaseth not. Yet is not thine eare heauy that thou canst not heare: neither is thine arme shortned, that thou canst not helpe: but our sinnes haue made a separation betweene thee and vs. Teach vs therefore (O Lord) truely to repent vs of all our wickednesse, that thou also mayest repent thee of the euill intended against vs. And as the loathsome sauour

of our sinnes hath ascended vp into thy nostrils to prouoke thy wrath and procure this plague against vs: So let our humble supplications tempered with our teares and sighes powred forth before thee, sanctified through faith in the intercession of our Sauiour, and thy Sonne Iesus Christ, come vp into thy sight (as did the Incense of Aaron when hee stood betweene the liuing and the dead) to turne away thy wrathfull indignation from vs. Oh, let vs liue, and wee will praise thee, and thy iudgements shall teach vs, and informe vs in thy feare, that wee may frame the rest of our life in all holy obedience according to thy will: and in the end of our dayes may bee receiued through thy mercy and compassion into thy eternall glory without end. Amen.

O Lord our God most gracious and mercifull, we most miserable wretches humbly beseech thee in mercy and compassion to behold our grieuous afflictions; for thine indignation lyeth hard vpon vs, thine arrowes stick fast in vs, and the venime thereof doth drinke vp our spirits, and thy terrours doe fight against vs. Wee confesse (O Lord) that these thy iudgements are iust: for we haue multiplyed our transgressions like the sand of the sea, and the cry of them hath beene so great, that

it hath pierced the heauens, and called for vengeance against vs. But yet wee beseech thee, O Lord, forget not thou to bee gracious, and shut not vp thy louing kindnesse in displeasure: returne thee againe at the last, and be gracious vnto thy seruants. Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our sinnes for thy Names sake: take thy plague away from vs, for wee are euen consumed by the meanes of thy heauie hand: cause thine Angel to sheath his sword againe, and preserue thou those which are appointed to die. O satisfie vs with thy mercy, and that soon; so shall wee reioyce and bee glad all the dayes of our life. Comfort vs againe now after the time that thou hast plagued vs: So shall we that be thy people and sheepe of thy pasture, giue thee thankes for euer; and wee will alwayes be shewing forth thy praise from generation to generation. Grant vs (O Lord) we beseech thee, these graces, for Iesus Christ his sake thy onely Sonne and our onely Sauiour, Amen.

ALmighty God and heauenly Father, whose iustice and iudgement is most seuere and fearefull against those that wittingly and willingly transgresse thy holy commandements, and stubbornly continue in their sinnes and wickednes; whose mercy againe is infinite, and most ready to pardon and succour all such as

as in true repentance turne from their sinnes vnto righteousnesse, and come vnto thee in the faith and mediation of Iesus Christ: Weethy humble seruants and miserable sinners, now visited and sore afflicted with this grieuous plague and pestilence, most worthily sent amongst vs for our iniquities and trangressions, in true acknowledgement of our manifold wickednesse, and thy iust iudgement vpon vs for the same, in vnfeigned repentance and hearty sorrow for our sinnes, with a full purpose and promise by thy gracious assistance of a better life hereafter, doe now come vnto thy Throne of grace, in the name and mediation of thy deare Sonne (in whom thou art well pleased, our Lord and Sauiour Iesus Christ) in assured faith of atonement purchased for vs, by his blood, and full confidence of thy generall pardon proclaimed vnto vs in the Gospel: most humbly beseeching thee for his sake, to pardon and forgiue vs all our sinnes past, in thought, word, and deed, any wayes committed against thy diuine Maiestie, and holy Lawes: to giue vnto vs euery day more earnest and vnfeigned repentance for the same: to plant in our hearts by the grace of thy holy Spirit, a setled feare of thy name, and full resolution to lead the rest of our life in the carefull obedience of thy holy will in our callings, and faithfull hope of a better life to come: and so to remooue from vs speedily this heauy plague and grieuous affliction, which now reigneth

neth and rageth amongst vs) least we be vtterly consumed. Grant vs good Lord, of thy grace and mercy, all meanes needfull hereunto: seasonable weather and good ayre, wholesome meats and medicines, and whatsoeuer else thou knowest profitable for vs: together, with a due care and conscience in our selues, to vse the same accordingly: that neither wee tempt thy Maiesty by presumption, in contemning of the contagion; or neglecting the meanes of auoiding, remooning, and repressing the same: neither despaire of thy goodnesse, or murmure against thy prouidence (if wee be not so soone eased and deliuered as we desire:) but that wee may (submitting our selues in all things to thy good will and pleasure) seeke thy mercifull fauour for our release and succor by true faith and repentance: vse the meanes for ease which thou giuest vs, with care and diligence: helpe the afflicted, and preserue the whole with compassionate pity and charity: and finally depend vpon thy prouidence, and waite for thy gracious deliuerance, with constant hope and patience. Heare vs, and helpe vs, O Lord God of mercy, and Father of compassion, in the Name and for the sake of thy deare Sonne our most gracious Mediator and Redeemer, and most glorious Lord and Sauiour Iesus Christ, Amen.

WEe humbly beseech thee, O Father, mercifully to looke vpon our infirmities,

and for the glory of thy Names sake, turne from vs all those euils that wee most righteously haue deserued: and graunt that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and puritie of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, High and Mighty King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon the earth, most heartily we beseech thee with thy fauour to behold our most gracious Soueraigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way, endue him plenteously with heauenly gifts, grant him in health & wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicity, through Iesus Christ our Lord. Amen.

A prayer for the Queene, Prince Fredericke, the Lady Elizabeth, and their children.

ALmighty God, the fountaine of all goodnes, we humbly beseech thee to bleſſe our most gracious

gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their children: Endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

ALmighty and euerlasting God, which onely worketh great marualles, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing. Grant this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

A prayer of Chrysostome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may bee most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting. Amen.

2. Corinthians 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ The

The latter Seruice.

¶ The Priest standing at the North side of the Lords Table, shall say.

OVr Father which art in Heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: But deliuer vs from euill. For thine is the kingdome, the power and the glory, for euer and euer, Amen.

ALmightie God, vnto whom all hearts bee open, all desires knowen, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord, Amen.

Priest.

GOd spake these words, and said, I am the Lord thy God: Thou shalt haue none other Gods but me.

People.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this law.

Priest.

Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this law.

Priest.

Remember that thou keepe holy the Sabboth day. Six dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no manner of worke, thou, nor thy sonne, and thy daughter, thy man seruant, and thy

maide seruant, thy cattell, and the stranger that is within thy gates: For in six daies the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this law.

Priest.

Thou shalt doe no murther

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this law.

Priest.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this law.

Priest.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this law.

Priest.

Priest.

Thou shalt not beare false witnesse a-gainst thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this law.

Priest.

Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpō vs, & write all these thy Lawes in our hearts we beseech thee.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting and power infinite, haue mercy vpon the whole Congregation, & so rule the heart of thy chosen seruant CHARLES our King and Gouernour, that he knowing whose Minister he is, may aboue all things seeke thy honor and glory: and that we his Subiects, duely considering whose authority he hath, may faithfully serue, honour and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

¶ The Prayer for the Nauie.

This prayer is not to be read publikely till the Nauie be gone.

O Eternall God, and our most gracious Father: Thou art the Lord of Hostes, and the strength of all Nations is from thee; if thou keepest not the Citie, and the kingdome, the watchman waketh but in vaine: And no Victorie can waite vpon the iustest designes, vpon the wisest Counsels, vpon the strongest Armies, if thou teachest not their hands to warre, and their fingers to fight. Thou art the onely hope of all the ends of the Earth, and of them which goe and remaine in the broad Sea. Lord at this time we need thy more speciall assistance both by Land, and Sea, and for the merit of Christ deny vs neither. Be with our Armies, and the Armies of our Allyes and Associates by Land: Be with Our Nauie at Sea. Be not from the one, nor from the other in power, and in great mercy, vntill thou hast brought them backe with honour, and a setled peace. Lord turne our enemies sword into their owne bosome, for we sought peace, and ensued it, and while we did so, they did more then make themselues ready to battaile. Thus are thy seruants truly and heartily sorry for our sinnes, Lord forgiue them, and then we will trust vpon thee, that thou will powre downe all thy blessings vpon this and all other Designes & Actions of this State vndertaken for thy glory, the honour of our most gracious King CHARLES, and the Peace and welfare

kare of this Church and Common-wealth. Grant this we humbly beseech thee, for Jesus Christ his sake our only Mediatour and Advocate. Amen.

In the time of Warre.

O Almighty God, King of all Kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truely repent, save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their devices, that we (being armed with thy defence) may be preserved evermore from all perils, to glorifie thee, which art the only giver of all victory, through the merits of thy only Sonne Jesus Christ our Lord. Amen.

The Collect.

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sinnes of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sinnes, and acknowledging our wretchednes, may obtain of thee, the God of all mercy, perfect remission and forgivenesse, through Jesus Christ

The Epistle.

TVrne you vnto me, with all your hearts, with fasting, and weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and repenteth him of the euill. Who (no doubt) he will turne and forgiue, and leaue a blessing behinde him, euen a meat offering and a drinke offering vnto the Lord your God. Blow the trumpet in Sion, sanctifie a fast, call the Congregation, and gather the people together, sanctifie the Congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroome goe forth of his chamber, and the bride out of her closet. Let the priests the Lords seruants weepe betweene the Porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the heathen be ruled thereby: wherefore should they say among the people, Where is their God?

The Gospel.

[illegible] yee fast, be not sad, as the hypocrites are: for they disfigure their faces, that they may appeare vnto men to fast. Verely I say vnto you, they haue their

their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where rust and moth doth corrupt, and where theeues breake thorow and steale, but lay vp for you treasure in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow nor steale. For where your treasure is, there will your hearts be also.



Beleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible & inuisible: and in one Lord Iesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate, he suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father, and he shall come againe with glory to iudge both the quicke and the dead: whose

whose kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

Matth. 5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Let vs pray for the whole state of Christes Church militant here on earth.

If there be no almes giuen vnto the poor, then shall the words (*of accepting our almes*) be left out vnsaid.

ALmighty and euerliuing God, which by thy holy Apostle haste taught vs to make prayers and supplications, and to giue thankes for all men: We humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vnity and concord: And graunt that all they that doe confesse thy holy Name, may agree in the truth of thy holy worde, and liue in vnity and godly loue. We beseech thee also to saue & defend all Christian Kings, Princes, and Gouernours: & specially thy seruant CHARLES

our

our King, that vnder him wee may bee godly and quietly gouerned. And graunt vnto his whole Councell, and to all that be put in authoritie vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments. And to all thy people giue thy heauenly grace, and specially to this Congregation heere present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holynesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, needs, sickenesse, or any other aduersitie. Grant this, O Father, for Jesus Christs sake our onely Mediatour and Aduocate. Amen.

¶ The Prayer for seasonable weather.

MOst gracious Lord, we humbly beseech thee to pardon and forgiue vs all our many, great and grieuous transgressions, whereby we may not hope thou wilt take off thy punish-

ment, vntil thou haſt forgiuen our ſinne; wee may not thinke thou wilt forgiue our ſinne, vntill our Humiliation and Repentance come to alſo forgiuenelle. Wee haue beene too ſlow to come, and now thou haſt apparelled thy mercie in Iuſtice to forze vs to thee. Lord wee beleeue, but doe thou encreaſe our Faith, our Deuotion, our Repentance, and all Chriſtian vertues in vs. At this time the vials of thy heauie diſpleaſure drop downe vpon vs; and while wee ſmart vnder one Iudgement, thou threatneſt the reſt. The peſtilence ſpreadeth in our ſtreets, and goeth as if it ſought whom to deuoure. No ſtrength is able to ſtand againſt it, and it threatneth to make Families, nay Cities deſolate. While the peſtilence eateth vp the people, wee heare the ſound of warre, and the ſword calleth for ſuch as it would deuoure. In the meane time the heauens are blacke ouer vs, and thy clouds droppe leannelle, and it will be famine, to ſwallow what the peſtilence and the ſword ſhall leaue aliue, vnleſſe thou ſendeſt ſeaſonable weather to receiue the fruits of the earth in their ſeaſon. Lord our ſinnes haue deſerued all this, and more, and we neither doe, nor can deny it: wee haue no whether to goe but to mercy: wee haue no way to that, but by the all-ſufficient merit of thy Son our bleſſed Sauiour. Lord for his merits and mercies ſake looke downe vpon vs thy diſtreſſed ſeruants. Commaund thine Angell to ſtay his hand, and remember

that

that in death wee cannot praise thee, nor giue thankes in the pit. Goe forth with our Armies when they goe, and make vs remember that all our strength and deliuerance is in thee. Cleare vp the heauens ouer vs, and take not from vs the great plentie, with which thou hast crowned the earth, but remember vs, thou that feedest the Rauens when they call vpon thee. Lord we need all thy mercies to fall vpon vs, and thy mercies are altogether in Christ, in whom, and for whose sake wee begge them of thee, who liuest and raignest with him in the vnitie of the Spirit, one God world without end, Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and bee saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy property is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine yre from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that wee may euer liue with thee in the

world to come, through Iesus Christ our Lord. Amen.

TVrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, bee fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a merciful God, full of compassion, long suffering, and of great pitie. Thou spareſt when wee deserue punishment, and in thy wrath thinkeſt vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

AStill vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy will, may effectually be obtained,

tained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

The peace of God which passeth all vnderstanding, keep your hearts and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

The order for Euening prayer.

Matth. 3. AMend your liues, for the kingdome of God is at hand.

DEarely beloued brethren, the Scripture moueth vs, &c. As in Morning prayer.

¶ A generall confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuices and desires of our owne hearts, wee haue offended against thy holy lawes, wee haue left vndone those things which wee ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders; Spare thou them, O God, which confesse their faults; Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord; And graunt, O most mercifull Father, for his sake, that wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to bee pronounced by the Priest alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner,

sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospell. Wherefore wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall ioy through Iesus Christ our Lord.

The people shall answere, Amen.

¶ Then shall the Minister begin the Lords prayer with a loude voyce.

OVr Father which art in heauen. Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation; but deliuer vs from euill: for thine is the kingdome, the power and the glory, for euer and euer. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to saue vs.

Answer.

Answer.

O Lord make haste to helpe vs.

Priest.

Glory be the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now and euer shall be, world without end, Amen.

Praise yee the Lord.

¶ A Psalme, vvhereof one verse is to be said of the Minister, and another by the people or Clerke.

1 Psal. 95. Come, let vs humble our selues, and fall downe before the Lord, with reuerence and feare.

2 For he is the Lord our God: and wee are the people of his pasture, and the sheepe of his hands.

3 Osee. 6. 2. Come therefore, let vs turne againe vnto our Lord, for he hath smitten vs, and hee shall heale vs.

4 Acts 3. Let vs repent, and turne from our wickednesse: and our sinnes shall be forgiuen vs.

5 Ionas 3. Let vs turne, and the Lord will turne from his heauie wrath, and will pardon vs, and wee shall not perish.

For

For we knowledge our faults, and our sins be euer before vs. 6 Psal. 50.

We haue sore prouoked thine anger, O Lord, thy wrath is wared hot, and thy heauy displeasure is sore kindled against vs. 7 Lamen. 3.

But there is mercy with thee, that thou mayest bee feared: and thou art full of compassion. 8

Thou hast in thine indignation stricken vs with grieuous sickenesse, and by and by wee haue fallen as leaues beaten downe with a vehement winde. 9 Esay. 64.

Indeed we acknowledge, that all punishments are lesse then our deseruings: but yet of thy mercy Lord correct vs to amendment, and plague vs not to our destruction. 10 Iudith 8. Iob 11. Sap. 11.

For thy hand is not shortned, that thou canst not helpe: neither is thy goodnesse abated, that thou wilt not heare. 11

Thou hast promised, O Lord, that afore wee cry, thou wilt heare vs: whilest wee yet speake thou wilt haue mercy vpon vs. 12 Psal. 65.

For none that trust in thee shall bee confounded: neither any that call vpon thee shall bee despised. 13

For thou art the onely Lord, who woundest, and doest heale againe, who killest, and reuiuest, bringest men to hell, and bringest backe againe. 14 Tob. 3. Iob 5. Ose. 6.

Our fathers hoped in thee, they trusted in thee, and thou didst deliuer them. 15 Psal. 22.

They called vpon thee, and were helped: they put their trust in thee, and were not confounded. 16

17 **O Lord, rebuke vs not in thine indignation: neither chasten vs in thy heauie displeasure.**

Psal. 6.

18 O remember not the sinnes and offences of our youth: but according to thy mercy thinke thou vpon vs, O Lord, for thy goodnesse.

Psal. 25.

19 **Haue mercy vpon vs, O Lord, for we are weake: O Lord heale vs, for our bones are vexed.**

20 And now in the vexation of our spirits, and the anguish of our soules, wee remember thee, and wee cry vnto thee: heare Lord, and haue mercy.

Baruch 3. Ionas 2.

21 **For thine owne sake, and for thy holy Names sake, incline thine eare, and heare, O mercifull Lord.**

Dan. 9.

22 For wee doe not poure out our prayers before thy face, trusting in our owne righteousnesse: but in thy great and manifold mercies.

23 **Wash vs throughly from our wickednesse: and cleanse vs from our sinnes.**

24 Turne thy face from our sinnes, and put out all our misdeedes.

25 **Make vs cleane hearts, O God: and renew a right spirit within vs.**

26 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our sinnes for thy Names sake.

27 **So wee that be thy people, and sheepe of thy pasture, shall giue thee thankes for euer, and will alwayes be shewing forth thy praise, from generation to generation.**

Psal. 79.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Reade the Pſalmes that were left vnread at Morning prayer.

¶ For the firſt Leſſon, reade one of the Chapters appointed, and vnread at Morning prayer, as in the Rubricke before *Te Deum.*

Magnificat. Luke 1.

My ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my Sauiour.

For hee hath regarded the lowlineſſe of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For hee that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath ſhewed ſtrength with his arme: hee hath ſcattered the proud in the imagination of their hearts.

Hee hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.

Hee hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſeruant Iſrael: as hee promiſed to our forefathers, Abraham, and his ſeed for euer.

Glory bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall be, world without end. Amen.

¶ For the second Lesson, read one of these Chapters, 1. Cor. 10. beginning at the first verse, and ending with the fifteenth verse. Or 1. Cor. 13. or 2. Cor. 9. or 1. Thess. 4.

Deus misereatur. Psal. 67.



God be mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy ſauing health among all Nations.

Let the people praiſe thee, O God: yea let all the people praiſe thee.

O let the Nations reioyce and bee glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her encreaſe: and God, euen our owne God, ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As

As it was in the beginning, is now, and euer shall be, world without end. Amen.

¶ Then shall bee said the Creede by the Minister and the people standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, hee ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence shall hee come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

Minister.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerke and people, shall say the Lords prayer in English with a loud voyce.

OUr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer. Amen.

¶ Then the Priest standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time O Lord.

Answer.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ Then one of those appointed Prayers which were left vnread at Morning Service.

¶ The second Collect.

O God, from whom all holy desires, all good counsels, and all iust workes doe proceede; giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour. Amen.

¶ A Prayer for the Kings Maiesty.

O Lord our heauenly Father, high and Mighty, King of Kings, Lord of Lords, the onely ruler of Princes, which dost from thy Throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold our most gracious Soueraigne Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way, endue him plentifully with heauenly gifts, grant him in health & wealth long to liue, strengthen him,

that hee may banquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicity, through Iesus Christ our Lord. Amen.

A Prayer for the Queene, Prince Fredericke, the Lady Elizabeth, and their Children.

ALmighty God, the fountaine of all goodnesse, we humbly beseech thee, to blesse our most gracious Queene, MARY, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their children: Endue them with the holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

The Prayer for the Bishops.

¶ The third Collect.

LIghten our darkenesse wee beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ. Amen.

¶ The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all. Amen.

¶ A

A short Preface to be vsed before the Exhortation following, by *the Minister who is not a Preacher.*

WHen the Apostles wrote their seuerall Epistles to diuers Churches, they were to be read (by the Ministers especially) in the Publike Congregations. As it may appeare, in that S. Paul hauing written at large of many points of Religion to the Thessalonians, concludeth in this sort: *I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.* And in the end of his Epistle to the Colossians *When this Epistle,* saith he, *is read of you: cause that it be read in the Church of the Laodiceans also: and that you also read the Epistle written from Laodicea.*

The name of Homilies by a misunderstanding conceit, is not acceptable with many: and yet they are nothing else in effect, but Sermons or Declarations grounded vpon the Word of God, to teach Christian men and women their duties to his Diuine Maiesty, how to beleeue, and what to practise: carefully and soundly written vnto vs by Apostolical men, with the approbation of the Church. There is here set downe, agreeable to the time, a godly Exhortation or Epistle (as it may well be termed) written vnto you all here present, by such as are in authority, and doe loue you with an vnfained loue in Christ Iesu, who in-

treat you by the mercies of God, that you will bee content and willing to heare, what for your good, vpon mature deliberation they doe write vnto you: not as of themselues, but in the blessed Name of the most glorious Trinitie: to whom they cease not to commend you all in their dayly prayers.

¶ An Exhortation fit for the time.

IN the due consideration of the mortalitie and plague, wherewith God at this time hath grieuously visited vs, two principall things are to bee looked into: First, what may bee the cause of this infectious disease: then what cure, or remedy may bee prouided to remoue, stay, or mitigate the spreading and the encrease thereof. The Philosopher and Physician doe alledge such naturall causes as these: the infection of the ayre, the corruption of the blood, and humors in the body of man: the contagion which the sound party may receiue from persons, or places already infected: and all these are true in their kinde. But ouer and aboue these causes alledged, the graue and weightie authority of the Word of God must informe vs of another cause, a cause not naturall, but supernaturall: namely, the wrath

wrath of God prouoked and intended by the sins of any Nation or people, hath often brought in the pestilence, as the sword and scourge of God to destroy them, or chasten them for their sinnes. The people of Israel murmured against God in the wildernesse, and not regarding his louing care and prouidence ouer them (who fed them miraculously with water out of the Rocke, and with Manna from heauen) waxed wanton in their desires, and required flesh also for their lust, which though they obtained, yet notwithstanding, while the meat was in their mouthes, the plague of God fell vpon them, and slew the wealthiest of them, and smote downe the chosen men that were in Israel, as you may reade. Againe, the multitude of the people of Israel taking part with those factious and seditious conspirators, Corah, Dathan and Abiram, murmured against Moses and Aaron, and grudged against that their authority of Magistracie and Priesthood wherein God himselfe had established them: wherefore a plague came vpon them, and there died 14700. Againe the same people of Israel committed whoredome with the daughters of Moab, which called them also to the sacrifice of their gods; wherefore the wrath of the Lord was kindled against Israel, and there died in that plague 24000. Againe, in the daies of King Dauid the wrath of the Lord was kindled against Israel, and Sathan moued Dauid to number Israel and Juda: and the Lord sent a pestilence,

Numb. 11. Psal. 78. 30.

Num. 25.

2. Sam. 24. 1 Chro. 21. 1.

and there died of the people from Dan to Beersheba 70000. The Apostle S. Paul also, signifieth in his Epistle to the Corinthians, that for their profanation and abusing the holy Sacrament of the Lords Supper, many of them were sicke and weake, and many died. Lastly, of all sinne the same Apostle saith, that for such things commeth the wrath of God upon the children of disobedience. So that from these examples we see, that sinne moueth the Lord to wrath, and the wrath of the Lord sendeth the plague, mortality, diseases, and death among men.

1 Cor. 11.

Ephe. 5.

Which being so euident a truth, confirmed by so many examples out of the holy Scriptures, it must bee confessed and acknowledged, that the same cause hath procured the same punishment with vs: and that in these daies, these euill daies of ours, our transgressions in number more, and in degree more hainous then those of Israel, haue filled full the measure of iniquitie, and caused God to fill full the cup of his wrath, and giuen vs this deadly wine to drinke. The people of Israel required meate for their lust, and the people of England nourish their lust for their meate, giuing ouer themselues to surfeiting and drunkennesse, and as those that make their belly their God, and their glory their shame, are become a by-word vnto neighbour Nations for gluttony, and belly cheere. The people of Israel murmured and rebelled against Moses and Aaron, their leaders: and there haue beene also

Numb. 11. Psal. 78

Numb. 16.

among

among vs in England not onely such as haue de-
spised gouernment, and spoken euill of those that
are in authoritie: but such also as Saint Paul 2 Tim. 3. 4.
prophesied of, that there should come in the lat-
ter dayes traytors, headie, high minded, mur-
murers, male-contents, fault finders, as Saint
Iude calleth them: The people of Israel com- Iude 8.
mitted whoredome with the daughters of Moab
and there are many of the Daughters of Eng-
land like those Daughters of Moab, and too many Numb. 25.
like vnto Zimri, whose fornications are notori-
ous in the sight of the world, not caring to con-
ceale their abominations, and therefore no mar-
uaile if God himselfe stand forth to plague the
Land for them. Adde vnto these, that haply
with Dauid, wee haue lifted vp our hearts in the 2 Sam. 24.
multitude of our people, and magnified our
selues, that wee are a mighty and populous
Nation, ascribing vnto our selues, and our
owne strength the honour, and victory ouer our
enemies, which God with his owne right arme
hath gotten vnto himselfe for his glory. Adde
moreouer, that swearing, outragious oathes,
and cursed speakings are to be heard out of the
mouthes of all estates, yea, euen of very chil-
dren in our streetes, whereby the name of God
is very grieuously prophaned. Adde also that
our trades and traffique is become the practise
of deceit, and theft, while wee make our gaine
by lying, forswearing, false measure, false
weights, and false lights, which are an abomi-

nation vnto the Lord. And therefore no marueile if that flying booke of the curse of God a-
Zach.4.5. gainst the swearer, and the thiefe, haue entred into our houses, and taken hold of the stone, and timber thereof. Besides all these, the Lords day is not kept holy, but polluted: the word of God and the ministery thereof is not reuerenced, but despised: his holy Sacraments are either neglected, or abused: generally the name of God is euill spoken of among the aduersaries of the truth through vs, and our dissolute and licentious conuersation: and therefore the cause is apparent why the plague is broken in amongst vs: God hauing threatned vs in his word as the people of Israel, that because wee will not obey the voyce of the Lord our God to doe all his Commandements, and his Ordinances which hee commands vs, hee will smite vs with a consumption, and with a feuer, and with a burning ague, and shall cause the pestilence to cleaue vnto vs vntill hee haue consumed vs from the land. And thus much of the cause of the pestilence.

Now let vs examine and see what hope of helpe, what cure or remedie, remaineth vnto vs in this visitation. The remedie is to bee sorted out answerable to the cause of the disease: so that if Gods anger against sinne hath caused this mortalitie amongst vs (as heretofore hath beene shewed amongst other people) if wee shall remoone our sinnes out of the sight of God, his

wrath

wrath shall cease, and with his wrath our punishment. For the applying of this soueraigne balme vnto our present sore, there is by publike order prescribed, that Fasting and Prayer, the true signes and tokens of our vnfained repentance, and conuersion vnto God, should be exercised in all Congregations: especially in and about London, that all degrees and estates of people might thereby bee admonished to humble themselues vnder the mighty hand of God, to acknowledge their sinnes, and by their humiliation, and detestation of their former wicked life, to testifie vnto the world, that they desire nothing more then to bee reconciled againe to their good and gracious God, that he may cause his indignation to cease, and turne away this his fearefull chastisement from among vs. And as fasting and prayer are meanes spirituall, appointed in the word of God, and alwayes practised in the Church of God at such times as hee afflicteth his people with any contagious diseases or plagues for sinne: So are there also other naturall and ordinarie meanes not to bee neglected, but to be receiued and vsed against the naturall causes of this Infection. For though it bee true that all things are guided by Gods prouidence: and that he doth what hee will doe in heauen and in earth; yet hee effecteth and bringeth his wil to passe by order and by meanes that himselfe hath determined. The eyes of all things looke vp vnto the Lord, and trusting in

him

him hee giueth them their meate in due season: but yet the Lord will haue all men to labour, and eate the labours of their handes, for the maintenance of their life. It is the Lord that bringeth backe againe from the gates of death, and restoreth men that were sicke to their former healthy: and yet hath he ordained the Physitian, and created many medicinable and comfortable thinges to procure and preserue the health of man, and hath commaunded vs to vse them. We must plant and water: though it bee onely God that giueth the increase. If the husbandmen should giue ouer their Tillage, and pretend that they meant to depend vpon Gods prouidence, looking either to bee fed from Heauen, or that the earth should of her owne accord bring forth vnto them graine and corne, and all necessary fruits for their reliefe: were it not in respect of themselues extreame madnesse, and towards God a most wicked temptation? It cannot bee denied, but that this grieuous sickenesse which now reigneth amongst vs, both is and shall bee gouerned by Gods prouidence, doe men what they list: But yet such as truly feare God, and are truly instructed out of his word, will submit themselues vnto his heauenly prouidence in such sort as hee hath appointed them. When good King Ezechiah was sicke of this disease of the plague, as Diuines doe deliuer, hee prayed and wept, and vsed those meanes meete to pacifie the anger of God. And when God had determined that hee

should

should not die of that sickenesse: though he could no doubt haue healed him without meanes by his word onely, yet hee directeth his Prophet to signifie vnto him the medicinable meanes of his helpe, namely, that he should apply a plaister of figges to his sore to ripen and heale it. So that we see, first prayer to God, and then the vse of other necessary and profitable meanes must not be neglected.

Now if any man should obiect or say, this visitation commeth of God, & I know not whether I may pray against it, he bewrayeth greatly his ignorance in the Scriptures of God. For in euery visitation of this, or any other plague there mentioned, you shall finde that the holy men of God still laboured by prayer and supplication vnto God to remoue the same from themselues and their people. Moyses is said to haue stood in the gappe to turne away the wrath of God, and Aaron ranne with his golden censer to stand betweene the liuing and the dead, and Phinees the Priest stood vp and prayed, and the plague ceased. Dauid seeing the Angel ready to destroy Jerusalem, built an Altar, offered sacrifice, and brake forth into that his most ardent, and earnest supplication for the people.

Num. 16. Psal. 106. 2 Sam. 24.

Againe, because in this great mortality of ours, we finde by experience, that not so much any generall corruption of the aire, nor any distemperature in the blood, or humors of mens bodies haue beene the causes of the spreading

and continuing of this infection, as the contagion that the disease it selfe hath bred, which one man receiueth from another, the sound from those that are sick: Therefore also men are to learne that one chiefe & ordinary meane of their preseruation in this dangerous time is, the auoyding of the contagion that commeth by mingling disorderly the sound, and the sicke together. And if there be any that being yet sound doe thinke they are not bound in conscience to shunne and auoide the persons and places that are infected, except it bee in case of necessitie: or if those that are diseased, or doe keepe in houses where the disease is knowen to bee, shall thinke much that they are shutvp, and restrained from comming abroad, or frequenting the common and publike assemblies of those that are cleare, hauing in the meane time such things as are necessary for their sustentation: They must bee content to beare out of the word of God their errour therein and ignorance. The disease of the leprosie was infectious as is the pestilence, and whensoeuer any were smitten with that disease, it was not surely without the will and prouidence of God: and yet we may safely learne euen of God himselfe without any prejudice to his good prouidence, how we ought in that and other kinde of infectious maladies, to demeane our selues for the auoyding of the damage therof. The Leper (saith the Lord in the 13. Chapter of Leuiticus,) in whom the plague is, shall

haue his clothes rent, and his head bare, and shall put a couering vpon his lips, and shall cry: I am vncleane, I am vncleane. And as long as this disease shall be vpon him, he shall dwell alone; without the campe shall his habitation bee. The renting of his clothes here mentioned was a signe of his mourning and lamentation for that affliction: hee dwelt alone for feare of infecting others; and if at any time hee went abroad to take the ayre, his lippes were couered, that his breath might not infect such as came neer him: And besides he was to giue warning, that all men might the more carefully auoyde him by crying out vnto them, I am vncleane, I am vncleane.

Furthermore it was ordered by the Lord, that the clothes that were infected should be burnt, the houses purged, and in some cases of more danger of infection pulled downe & vtterly defaced: In which respect, there was a generall commandement giuen to the people, That they should take heed of the plague of the Leprosie. All these and diuers other rules and cautions prescribed by God himselfe, were chiefly grounded vpon this, That the disease of the leprosie was infectious. Whereby wee are to learne, that forasmuch as the disease of the plague is farre more infectious, contagious, and dangerous, then that was of the leprosie; we should be so much the more carefull to auoid it: and such as are infected, more charitably minded, and religiously

ligiously humbled vnder the hand of God, then disobeying all authority, to thrust themselues into the company of others, whereby the mortality daily so increaseth. And if any man should think that the disease of the plague were not contagious and infectious, so grosse a conceit is rather to be pitied, then confuted, being contrary to the common and lamentable experience of these times, and contrary to the iudgement of all learned and wise men in all ages. If therefore we desire that Almighty God should withdraw his heauy hand from vs, and deliuer vs from this affliction, it is not sufficient for vs by fasting and prayer, to humble our selues vnto his diuine Maiestie, except wee ioyne therewith our best endeauours and diligence, by vsing such other meanes as God hath appointed for the staying of it. Otherwise, if we despise all good meanes: if we neither regard to keepe our selues in a good estate of our bodily health by the counsell of the learned Physitian: if wee make a mock of all preseruatiues of Art: if wee neglect all euill and infectious sauours, and refuse the benefit of the purer ayre: if we run desperately and disorderly into all places and amongst all persons, and pretend our faith and trust in Gods prouidence, saying: If hee will saue me, he will saue me: and if I die, I die. This is not faith in God, but a grosse, ignorant, and foolehardy presidence and presumption, little different from that subtill temptation of Sathan to our

our Saviour Christ, to throw himselfe headlong from the toppe of the pinacle, in hope that God would send his Angels to holde him vp, which were a wanton and dangerous tempting of God: or else with Saint Peter, to leade himselfe into temptation, and by desiring to walke on the water, to bring his life into a needlesse and vnnecessary hazard and perill without any warrant of an ordinary calling, or any comfort of a good conscience therein.

Moreouer, if men at any time will prepare themselues to death, then should they especially when they are in the greatest danger, as they are who are already infected, or do without vrgent cause resort vnto them. Now in preparing our selues to leaue this world, what one thing almost is more necessary then a charitable heart towards all men, which they cannot haue by any possible meanes, who either knowing themselues to bee infected doe keepe company with such as are cleare; or that being whole, do enter without any necessity into places infected, and afterwards resort into all companies, as if they were sure that neither they themselues nor their clothes were tainted. When King Azariah became a leper, because he knew the danger of his disease, and found by the Law of God the restraint of those that were so diseased, though a King, yet was he content to dwell in an house apart all the dayes of his life, and Iothan his sonne gouerned in his stead. This his obedi-

euen must needs condemn their disordered licentiousnesse, who though the pestilence among the people, yet being infected thinke scorne to keepe their houses, though but for a short time, and breake abroad they will whatsoeuer come of it, no authority, orders, lawes or proclamations can restraine them: and others there are as wilfull to associate and mingle themselues with them. wherein, how cruell the one sort are against themselues in hazarding their own liues and theirs that depend on them, how uncharitable the other sort are towards their brethren, by deriuing their infection into them, and how iniurious both sorts are to the state and common-wealth wherein they liue, by prolonging and spreading the danger, which otherwise by their better gouernment might bee sooner suppresst, all wise men of sound iudgement are very sory either to see, or beare it.

Wherefore, considering all that hath beene spoken tendeth to this end, To shew that our sinnes haue caused this fearefull Visitation to breake forth against vs: and that the remedy left vnto vs for our hope of helpe herein, is our speedy repentance, with prayer and fasting, together also with the good vse of ordinarie meanes, and the wary and carefull cariage of our selues out of the danger of contagion: let vs bee truely wise, and demeane our selues in this time of our triall, as those that make good vse of Gods corrections: let vs neither murmure

mure not, grudge against the will of God, nor take impatiently what our sinnes haue deserued, and God in his fatherly care hath inflicted vpon vs for our amendment: let vs not now adde sinne vnto sinne, but forasmuch as the desperate security of those that seeme neither to feare nor to flye from this infection, is but a tempting and prouoking of the iudgement of God: seeing it may bee an hinderance vnto the fruit of the prayers and fasting of the Church, which but very newer to fruitfull and zealous, shall hardly procure a release of this burden of God, if wilfull and intemperate spirits will not bee kept in order: seeing such their vnruly licentiousnes exposeth vs all to the breach of all thinges, is iustly vpon their owne heades no lesse then the guilt of wilfull murder both of themselues, their children, their families, and neighbours, which hatefull cruelty against their owne bloud, Nature and reason would abhorre: seeing it procureth also a publike and manifest detriment to the State, and places where they dwell, by hindering their traffike, and impouerishing their neighbours in their trades and occupations: let men at the last be wearied, and if there be any feare of God, any obedience to his word, any conscience of the Magistrates authority, any fruites of our faith and Christian profession, whose badge and cognizance is mutuall loue and charity, to further and procure the common good of all: let vs not goe forward to

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tempt God, to continue so cruell to our selues, and so harmefull to theese: let vs be more humble in the day of our affliction, submitting our selues to those good and wholesome orders, and decrees already published for preuenting the further infection of this our calamity, and making account of all good meanes, and medicinable helpe made known vnto vs for our better preseruation: least we may seeme to moue God by prayer and fasting, to begge a mitigation of this his fatherly chastisement, and yet we frame our actions contrary and opposite to the successe we pray for.

And among all other things yet spoken of, let this one aduice be added without offence vnto any, That though it be a Christian and laudable custome to accompany the bodies of the dead vnto the graue, and commend them in decent maner vnto their rests yet, seeing the end of such assemblies as are them gathered together is, by the vse of prayer and the word preached, rather to giue comfort vnto the liuing, then any benefit vnto the dead, let men be aduised, perswaded, and content, that their dead should bee buried with no more company then is needfull for the interring and laying them vp in the earth, because the gathering together of friends and neighbours in so common a contagion, cannot bee without present danger, and hazard of their health and liues: and it is verely thought that infection by this meanes of meeting hath

ensued

enſued vnto many. And here if time and place ſerued, the Magiſtrates might be admoniſhed of their ouer-ſight, in that they haue taken no more care in the beginning for the ſtay of the ouerflowing of this euill. But now the contagion being growne ſo generall, there is no probable meanes, eſpecially in the City of London, how they can by any circumſpection doe that good which might at the firſt entrance haue bin effected. So that now the chiefe remedy to bee expected from man is, that euery one would bee a Magiſtrate vnto himſelfe, and his whole family, and endeuour by all good care both to preſerue themſelues being yet ſound: or being diſeaſed, not to ſcatter their infection vpon others. If men acquainted with the cuſtome of other countreyes, ſhould compare the great ſeuerity there vſed in ſuch times as theſe are, with the remiſſe indulgence, which our Magiſtrates haue vſed, they ſhall finde great difference of care and gouernment; which is not here remembred to vrge any ſharper directions, then may well agree with the nature of our people.

The concluſion of all is this, That though there cannot be too much care taken for the preſeruing of thoſe that are yet ſound, and for the ſecluding and ſeparating of thoſe that are ſicke: yet muſt this warning bee therewith giuen, That the infected houſholds may not bee ſo ſhut vp, as that they be alſo ſhut out from all ſuccour, and reliefe of neceſſary maintenance, very ma-

ny of those families which haue beene, and are yet visited, being of the poorer sort. To whose affliction if you shall adde affliction, and suffer them to want meanes of ordinary sustentation, alas, what shall become of them, seeing necessity knoweth no law, and want and hunger breake stone walles? In which case of needs they will breake forth for the succor of their lines, though with neuer so much danger to themselues, or others. Wherefore it shall well beseeme those that are rich, and able to shew their fellow-feeling of their brethrens necessity; it shall well become the misery of the time for men to bee fruitfull in good workes, whereby their Christian duty may bee testified vnto God and men. And it shall well agree also with the exercise of fasting and Prayer now in hand, that in euery assembly gathered together to that end, there be a collection made of the benenolence of the people, to bee faithfully and truely distributed by those that are put in trust, vnto the poore shut vp, and visited with this affliction. So shall your Prayers, fasting and Almes deedes, as the incense, and odours of the faithfull, qualifie the stench and corruption of our sinnes, and as sacrifices wherewith God is well pleased, being made acceptable in that sweet smelling sauour of our Sauiour Christ his intercession, shall mitigate the wrath of God, and turne away this his indignation from vs, restoring vs againe to his wonted fauour, and our former health and

safety: which grace God the Father of all mercy and consolation graunt vnto vs, euen for his dearely beloued Sonne Christ Iesus his sake, our onely Lord and Sauiour. Amen.

¶ Order for the Fast.

THe godly vse of Fasting, in time of common calamitie, as Warre, Famine, Pestilence, and also when any weightie matter was in hand, for the Church and Common-wealth, is euident in holy Scriptures. Wherefore it is necessarie in so contagious time of sickenesse (our sinnes procuring iustly the wrath of God) that following the godly examples of King *Iosaphat*, and the King of *Nineue* with others, Fasting with prayer be commended to the people by their Preachers.

1 LEt this Fast bee holde euerie weeke vpon the Wednesday.

2 All Persons (children, olde, weake, and sicke folkes, and necessarie Harueſt labourers, or the like excepted) are required to eate vpon that day, but one

competent and moderate Meale, and that towards night after Euening prayer: obſerving ſobrietie of diet without ſuperfluitie of ryotous fare, reſpecting neceſſitie and not voluptuouſneſſe.

3 The quantitie being but ſufficient, it is not fit that any delicacie ſhould be regarded. Let no publike order be contemned herein, nor diſſimulation with God committed, pretending godly abſtinence, but doing nothing leſſe.

4 The wealthier ſort are earneſtly to bee moued to beſtow the price of the meale forborne, vpon the poore, conſidering the miſerie and diſtreſſe of a number of hungry ſoules, either almoſt ſtarning for lacke of food, or being ſicke with eating vnwholeſome meates.

5 The people are to bee warned to forbeare this day their bodily working, and common buying and ſelling (neceſſary occaſions and labourers excepted) and to be exerciſed all the time in holy prayer, godly Meditations, and reuerend hearing of the Scriptures, either read or preached. And eſpecially they are to take heede that they ſpend it not in playes, paſtimes, idleneſſe, haunting of Tauernes, laſciuious wantonneſſe, ſurfeiting and drunkenneſſe: for which ſinnes (the proper ſinnes of our Nation) the heauie diſpleaſure and wrath of God is falne vpon vs.

6 Admonition is here laſtly to bee giuen, that on

the ſaid Faſting day there be but one Sermon at Morning prayer, and the ſame not aboue an houre long, and but one at Euening prayer of the ſame length, to auoid the inconueniences that may grow by the abuſe of Faſting. Some eſteeming it a meritorious worke: others a good worke, and of it ſelfe acceptable to God without due regard of the end: others preſuming factiouſly to enter into publike Faſts without the conſent of Authority, and others keeping the people together with ouermuch wearineſſe and tediouſneſſe a whole day together: which in this time of contagion is very dangerous, in ſo thicke and cloſe aſſemblies of the multitudes. God giue vs grace to repent, and in his mercy turne away his puniſhment from vs. Amen.

FINIS.

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